

THE CHRISTIAN CENTURY

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Number 10



JAPAN'S GLEAMING SHRINES TO HELPLESS GODS.
Accompanying Dr. Willett's Article on the Religions of Japan.

Disciples Publication Society

THE DISCIPLES PUBLICATION SOCIETY is a corporation chartered under the laws of Illinois. It is organized for the purpose of publishing books, Sunday School literature and a weekly religious newspaper. It has no capital stock. Its profits are not to go to individuals but to be appropriated to advance the cause of religious education, especially the higher education of the Christian ministry. The term "religious education" is regarded as an ideal common to Sunday Schools, missionary societies, colleges, seminaries and universities, and other organizations that promote Christian progress through Christian education. The Society through its trustees has purchased the entire assets and good will of the New Christian Century Company (including the subscription list and good will of The Christian Century; a contract of participation in the interdenominational syndicate for publishing the Bethany Graded Lessons; a contract of membership in the United Religious Press; all books, Sunday School supplies and other stock on hand; all accounts and bills receivable; besides assuming liability for all accounts and bills payable), for \$16,000 and has executed its notes to that amount which have been accepted by the stock-holders of the New Christian Century Company in payment for their property. To provide capital for enlarging the business the trustees are issuing 5 per cent bonds in the amount of \$50,000, repayable after five years, to be sold to persons interested in the ideals of The Christian Century. It is believed at the present time that not more than \$25,000 of these bonds need be sold in order to put the Society on a sound profit earning basis. Subscriptions for the purchase of these bonds are now being solicited by C. C. Morrison and H. L. Willett, editors of The Christian Century. During Dr. Willett's absence in the Orient correspondence may be addressed exclusively to Mr. Morrison. Full information as to all details will be given upon inquiry. The essential purpose of the transaction and proposals herein described is to provide a way for the general brotherhood of the Disciples of Christ to buy The Christian Century and its publishing house and to pay for them by patronizing them. The bonds and notes are to be retired out of the profits earned by the Society. The purchasers of bonds, therefore, will stand, with the holders of notes, in the position of sustainers or supporters of the enterprise while the brotherhood's patronage is paying for it and increasing its value. The question of defining the membership of the Disciples Publication Society is still open, and upon it the organizers will be glad to receive suggestions. It is the purpose to make it thoroughly democratic and representative. The five trustees named by the charter will act for the Society until the basis of membership has been determined and the members elected.

CHRISTIAN UNITY IN THE SUNDAY SCHOOL

Following is letter that deals with so important a point that we use it as a text for saying something about the Bethany Graded Lessons:

"Editors The Christian Century: I have been very much interested in your emphasis upon the "practice of Christian unity." Allow me to suggest that this reform like most other reforms should begin with the children. Children are early taught to think in denominational terms, and the establishment of a denominational conscience in the minds of the young is deemed an extraordinary mark of spiritual discernment. However the normal child gives little heed to sectarian superfluities, and left to grow up under unsectarian influence would be content with an order simply Christian. I suggest that a series of leaflets or supplemental studies be prepared for use in Bible-schools. The unification of the Protestant churches means as much for the Kingdom of God as the overthrow of the liquor traffic, or the prosecution of missionary work in foreign countries.

Both these great reforms are being pressed in the Bible-schools.

Enlist the young in the effort to answer our Lord's prayer for unity and the work will be done.

I earnestly hope that you will continue to advocate practicing unity, until our brethren, with affections enlarged, shall receive into formal fellowship, all whom they concede Christ has received to himself.

R. L. BEHRSER."

To meet this very vital need the Bethany Graded Lessons for Sunday-schools are published. They are not sectarian. They are

the product of co-operative effort on the part of a number of the leading religious bodies in America.

They approach the pupil and the lesson not from the standpoint of a denomination but from the standpoint of truth and the child's nature. The pedagogical principle upon which they are constructed entirely obliterates the denominational point of view. In selecting a lesson writer the question asked is not, To what denomination does he belong? but, Is he skilled in his understanding of child-life at this particular age, and is he skilled in presenting the Gospel materials suitable to the needs of such pupils?

The most reactionary sentiment among Disciples today is expressed in the bid for business by a denominational publishing house based upon the fact that its supplies are all written by Disciples, and that they are therefore true to "our" doctrines!

This kind of talk is a mischievous survival from a day that is dead. We are in a new day, and such publishers do not know it. We have come into a day when every informed religious teacher knows that the artificial distinctions among denominations have no place in training child life for Christ. This is especially true of the graded system where the materials selected and the treatment given are determined by the child and his needs. The scientific point of view has entirely superseded the sectarian point of view in the graded lessons.

And God be thanked that it has! No more remarkable demonstration of the degree of Christian unity already attained can be

found than the fact that nearly a dozen Christian bodies—among them the official houses of the Presbyterians, Methodists and Congregationalists, with the Disciples represented through the New Christian Century Company—have actually been able to produce and to use for three years the same literature for graded Sunday-schools.

Which sentiment answers best to the Disciples' history and purposes?—to say, We must keep our schools to themselves; they must not be allowed to share in this union movement. Or, we must take our place with these Presbyterians and Methodists and cooperate with them to produce a truly union literature, untainted by sectarianism.

It seems to us to be manifest that Disciples must answer: We cannot afford to be left out of such an enterprise as this; it is more truly "ours" than an enterprise conducted solely by "our own people."

The Disciples have received nothing but the most generous consideration in this co-operative enterprise and have, in their turn, made positive contribution to the lesson teachings.

With the increase of our patronage our influence in this interdenominational work will be greatly increased.

We have space for the following letter the publishing of which is accompanied by our grateful appreciation:

By GRANVILLE SNELL.

Evangelist Seventh District, Missouri.

Enclosed you will find my renewal for your excellent paper. I hardly see how a young minister can do without it. While I do not enclose my reading to the papers of our movement, I enjoy the "Century" more than any other one paper. In my evangelistic work I find that other Christians are as willing to put up with me as I with them, and sometimes more so. We must practice union where we can. At times I find the preacher more ready than his church, both with us and the others. I think the "Century" has a mission both to ministers and to our leaders. It is true that some will not understand you for awhile, but that is a small matter. "I have many things to say but you cannot bear them now" is the teaching of the Master. We can safely follow Him. I should like to see your latest plan succeed.

CHARLES CLAYTON MORRISON,
700 E. 40th Street, Chicago.

I am interested in doing what I can to aid you and Dr. Willett in your plan for firmly establishing The Christian Century in the ownership and control of the Disciples. Kindly send me additional information. How long do the bonds extend? In what financial condition does the new Society begin business? Can you accept payment for bonds on the installment plan or must you have immediate cash for entire amount subscribed?

Name

Address

(Cut this out and mail)

The Christian Century

CHARLES CLAYTON MORRISON AND HERBERT L. WILLETT EDITORS

How Big a Universe Do You Live In?

We live in an elastic Universe.

It is of many sizes, and adjustable.

It is cut and fitted to each man. He himself does the fitting and part of the cutting.

Some men live in a universe, the limit of whose outermost confines they can touch with their own finger-tips. It is their one end and aim in life to change their finger-tip touch into a good, fast clutch. If their arms were only a little longer and their grip a little stronger they would be able to hold in hand or mouth what is virtually their whole universe. They are as the beasts that perish.

From this lowest stage of human apprehension on and up the Universe expands. From the man who is his own world on to the man whose world is his home and whose concern for humanity is bounded by the four walls within which he dwells, the ascent and widening area are progressive and continuous. There are men whose universe is as big as their own country, their own church, their own profession.

The man with only his naked eye and a small imagination lives in a universe bounded by the horizon. To him even the stars are virtually only a mile high. The man with the telescope adds celestial diameters to the measure of his universe, and the man with the microscope does the same in the other direction, and the man with the X-ray machine sees still farther. But the man with the imagination, the man of spiritual vision, sees farthest of all. He can discover what eye hath not seen nor ear heard. He can see beyond the stars. He can possess for his own the regions from whose bourne no traveler has returned. God and the landscape are his; for his eyes see the King in his beauty, and he beholds the land that is very far off.

No man can measure out a universe and deed it in fee simple to another man. Discovery is creative. The universe shrinks and expands with the mind and purpose of man. It fits every man like a garment without seam. Each man grows his universe. He makes it big or little. He makes it glorious or contemptible. He fashions it according to the bulk and quality of his own soul.

There are rare souls whose horizon is expanded beyond narrow limitations. Partly because of their vision and partly because of their elevation they see things afar and count great interests their own. There are men who possess their possessions and men who are possessed by them. There are men whose life is the present only, and there are men who live also in the rich experiences of the past, and the great hopes and visions of the future. There are men who pray "Thy kingdom come" with one hand on their pocketbook, and the other reaching restlessly out for something more for self. There are others who utter the same prayer with the map of the world outspread before them.

There are men who contend that one world at a time is enough and who assume that the doing of present duty and for duty's sake is all there is of life. There are others whose vision widens till backward in the past it discerns a rocky hill surmounted by a cross, and forward until it discovers a glory "which eye hath not seen, nor ear heard, neither hath entered into the heart of man."

It belongs to the true interpretation of life to lay less and less stress upon mere means of getting a living, and more upon the contemplation and possession of those things which make it worth while to live.

Expressed in terms of time, no man's life is very large. Each man lives in the universe whose outer probable dimensions are three score years and ten; yet there are men who live not more than one-half that number of years who live them so wisely and so well that they possess the ages. There are men who live in this present world and live so greatly that already they are heirs of the kingdom of God.

The potential universe is vastly big, inconceivably big, bewilderingly big. It belongs to each one of us to discover and measure his universe, to pre-empt it and occupy it and make it his own.

Past, present and future; himself, my neighbor, God; faith, hope and love; joy, holiness and life everlasting—all these are possible measurements of each man's universe, and each dimension grows great with his apprehension and occupation.

In how big a universe are you living?

The Christian World

A PAGE FOR INTERDENOMINATIONAL ACQUAINTANCE.

The Public Communion Cup

The Board of Health of the city of Colorado Springs has issued an order to the clergy of that city, forbidding them to "administer Holy Communion from a common chalice (cup)." It must be noted that a large part of the Colorado Springs community is formed by consumptives. To those religious communions that tolerate or encourage the use of individual communion cups, the order of the Board of Health presents no difficulty whatever. But a most serious and a most awkward religious question and situation are presented by the order to the Episcopalians who feel that the individual cup robs the sacrament of its religious symbolism or who think that the "one cup" is too Scriptural and historical to be tampered with by modern, commercial or even hygienic considerations. Individual communion cups are out of the question in these two religious bodies, and yet the order of the Board of Health seems to be positive and final. If the public drinking cup is a nuisance and a peril, so is the communion cup for identically the same reason. In the Episcopal Church, the priest who administers the rite, is obliged by his faith and by the rubrics of his ceremonials, reverently to consume all the wine not consumed by the communicants. The Living Church (Episcopal, Milwaukee), argues that if the chalice is a peril at all, it is a peril most to the priest in charge. But the longevity of Episcopalian priests prove the direct opposite. The Living Church claims that twenty-seven is the average age of ordination in the Episcopal Church. According to mortality tables, the average man of twenty-seven lives to be sixty-three years of age, but in the necrology tables of the Episcopal Living Church Annual (corresponding to a year book of that church), the average age of sixty-eight clergymen who died was sixty-seven and three-fourths years.

The same paper suggests the possibility of a new system for the administration of the sacrament in order to meet the present emergency: "The priest, carrying the chalice, a server attending him with the wafers, could take the latter, one by one for each communicant, dip the lower half into the chalice, protect it carefully from dripping, and so convey it to the mouth of the communicant"—a modification of the modus operandi of the Greek Orthodox form. It will be interesting to observe, however, just what the Episcopalian of Colorado Springs actually do under the circumstances.

Is Pastor Russell Untruthful?

The Continent (Presbyterian, Chicago) suggests that Pastor Russell is a plain, unvarnished liar. We had heard something of his domestic difficulties. We had heard something of his questionable business connections. We had heard that a libel suit against the Brooklyn Eagle, in which he figured as the injured "allegator," had fallen down completely. But The Continent of Feb. 13 does not mince words in saying that Pastor Russell is a common falsifier in addition to his other accomplishments and achievements. It says:

"Pastor Russell of Brooklyn, if he has any accomplishment in the line of song, might appropriately devote his voice to the old tune, 'I Am Something of a Liar Myself.' At least, he might claim that distinction by responsible proxy. During the past fall his press bureau sent out for country papers that take his 'boiler plate' what purported to be a quotation from 'Great Britain's foremost family paper,' stating that Pastor Russell had been 'inducted to the charge of the London Tabernacle, known all over the United Kingdom and thousands of miles beyond as the pulpit of the revered Spurgeon.' In Brooklyn Russell calls his church 'Brooklyn Tabernacle' in the evident hope of making people suppose that he had succeeded Talmage, but he has never had the nerve to say that his church actually is the Talmage church. In regard to London he feels a little more reckless, and is willing to print in uninformed rural regions at least the black-and-white falsehood of a claim that he has preached in Spurgeon's old pulpit."

Methodist Protestants and United Brethren

A few years ago there seemed to be a strong probability of the Congregational, United Brethren and Methodist Protestant churches uniting, but at the last moment negotiations ended after some difficulties arose. In 1909, the last General Conference of the United Brethren Church appointed a commission to approach the Methodist Protestant Church on the subject of union. The Methodist Protestants last May met the advance of the United Brethren

most favorably, by naming a corresponding commission. These two committees have now met, and apparently it is a case of love at first sight. Both commissions have unanimously voted a resolution that, so far as they could see, the way was now open to proceed toward union. The name proposed is "The United Protestant Church." The banns of marriage may be announced this year, and the two committees adjourned to meet again in March.

According to the United States (1900) Census of Religious Bodies, published in 1910, the Methodist Protestant Church has 2,843 organizations with a reported total membership of 178,544. The value of 2,442 church edifices is reported at \$8,053,048. Its greatest strength is in the South Atlantic Division of States. The number of ministers then reported was 1,852. The United Brethren Church appears to be the stronger of the two bodies, with a total number of 3,732 organizations having an aggregate membership of 274,649, ministered to by 1,935 preachers. A total of 3,356 organizations reported a church property value of \$8,401,539 besides having 1,004 parsonages valued at \$1,423,282. Its greatest strength is in the North Central Division of States.

Another Canadian Move

The fact that the Disciples of Christ hold their first international convention on Canadian soil this coming fall lends exceptional interest to religious news from across the line. A considerable number of the clergy of the Church of England in Canada, recently signed a circular letter "on behalf of Christian unity," causing said letter to be widely distributed. The proposition of this circular is simply to promote Christian unity, from an Anglican viewpoint at any rate, by opening up both pulpit and pew to others not members of the Church of England. Christian unity would be promoted, according to these Anglican petitioners—

"(a) By the admission of ministers of other churches, under certain restrictions and by rightful authority, to the pulpits of our churches.

"(b) By permission being given to members of other communions—being members in good standing in their communion—on occasion and with consent of the ordinary, to communicate in our churches."

One synod, that of the diocese of Ottawa, held on last January 14, under the presidency of the Archbishop, however, has memorialized the General Synod of the Church of England in Canada that no such change shall be introduced into the Revised Prayer Book or the canons of the General Synod. The Bishop of Algoma, while expressing sympathy with the desire for unity fears "division, if not actual disruption, within our own ranks; and it would postpone indefinitely our reunion with the ancient communions of the East."

It is plain that the Canadian Church will in all probability not open either its pulpits or its pews, but is it not clear that what is going on among the Presbyterians, the Methodists and the Congregationalists of Canada, must influence the Establishment more or less? The great forces for unity in these various bodies are whirling around the Establishment and already affecting some of its clergy.

Episcopalians in the Southwest

A missionary council of the Protestant Episcopal Church in the Southwest was held the latter part of January at Austin, Texas. The presiding bishop of the church, Bishop Tuttle, of Missouri, and the Bishops of Texas, West Texas, Oklahoma, North Texas, Arkansas, Eastern Oklahoma and Salina, with many clergy and laymen were in attendance. The Episcopalians are carefully planning to intensify and extensify their growth in this new country by and through an arrangement to be known as a Board of Strategy, something that might well be patterned after by all religious bodies. Among other things that this unique board will plan for is "popular evangelism and church extension lectures in the centres of higher education where practicable." It will be a matter of interest to note how the Episcopalians adapt themselves to "popular evangelism," something not generally associated with that conservative church.

Bishop Vincent's Eighty-One Years

Bishop John H. Vincent, originator of the Chautauqua, was eighty-one years old on February 23. The bare statement no doubt is sufficient to thrill countless multitudes who owe much of their cultural life and much of their spiritual life to this man. He was born in Tuscaloosa, Ala., in 1832. Circumstances denied him a college education. He entered the Methodist ministry at the age of eighteen. It was while circuit-riding that he educated himself. In all probability, this personal fact proved the soil out of which grew the Chautauqua in 1874. Today the Chautauqua is one of the most potent influences in our democracy. National figures are made and unmade by it. It is wonderful to think of this octogenarian still busy at work in the Master's service. No doubt much of the mutual acquaintanceship now enjoyed among Christians of all names is due to this great bishop's work.

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Miriam: The Ugliness of Envy

What is envy? Unfortunately it is unnecessary to attempt a definition. Those who need to be informed of this sin are so few that they may be ignored. It is found wherever man is found. It is partial to no rank and to no stage of culture. To be free from envy, however, may not be a mark of virtue. The envious person has some desire for self-advancement. To be free from envious feeling because we have no pride in what we are and what we can do is to fall below the level of normal humanity. The ambition that makes possible the sin we call envy is needed.

"Envy always implies conscious inferiority, wherever it resides." In this saying Pliny gives the experience of the Roman world. Were he living today, he would not have to make a different statement. The envious person is unwilling that his inferiority should be known, hence he would bring others down to his level or put them below him. "Man that hath no virtue in himself," says Bacon, "ever enviieth virtue in others; for men's minds will either feed upon their own good, or upon others' evil; and who wanteth the ope will prey upon the other; and whoso is out of hope to attain another's virtue, will seek to come at even hand by depressing another's fortune."

Much of the lying with which the world is disgraced is due to envy. If we are pained at the ability and success of others, we are tempted to deny or to minimize the ability and to declare that the success is wholly due to fortunate circumstances. One sees this ugly sin in physicians, in preachers, in lawyers, in teachers, in housewives. The physician hints that the new doctor knows nothing of the science of medicine, the preacher discovers that his popular brother in the ministry is a charlatan, the lawyer denounces his fellow practitioner as a puffedogger, the teacher announces that his predecessor whom the pupils greatly honor is without scholarship and entirely innocent of pedagogical skill, and even the housewife has been known to magnify the faults of her neighbor housekeeper.

Envy is an enemy of efficiency. The time spent in contemplating with pain the influence and the happiness of others is worse than wasted. The remarks we make with the purpose of injuring another destroy our own influence with those whom we most need as friends and co-laborers. To be envious is to be wretched, and no one can do his best when he is in misery. Energy is consumed rapidly by bad feelings. Experts are called in by managers of factories to teach employees how to work most advantageously. These experts point out the way to avoid useless movements, the number of pounds that can be lifted most economically and in other ways add to the saving of the worker's energy. The moral and religious teacher is a great factor in the movement to increase efficiency. He calls the attention of men to the necessity of having the right attitude toward each other in order that they may secure the largest results. Miriam was hindered in her ministry to Israel when she allowed herself to become envious of Moses.

Happiness of the best sort is impossible where envy dwells. Happiness depends upon virtue. Every lapse from virtue decreases happiness. Pleasure may be the portion of the immoral; happiness they do not know. Envy is one of the most successful, if not the most successful, destroyer of happiness. The very things that should bring happiness are turned into instruments of racking torture.

Envy is like all sin in that it is against love. Love delights in goodness wherever it appears. It pools its interests. One who loves his neighbor feels that his neighbor's success is his success. Ability

excites his admiration. He may regret that he cannot do some things that others do with ease but he does not become malicious toward any that excel him in work. "The benevolent man is the better able to bear his own calamities unruffled, from the complacency and security he has secured from contemplating the prosperity all around him." The rights of reason are respected by love. Only the fool will see any advantage in envy. The wise man asks for himself the joy in others that love supplies. [Midweek Service, March 12. Num. 12:1-15.] S. J.

President Kershner on Baptism*

A humble-minded book on baptism—who would have predicted such a phenomenon? But here it is, fragrant with Christian charity, a token of the near approach of the millennium! It was written for an irenic purpose, not for debate. Its chapters were read by its Disciple author to the Episcopalian Commission on Christian Unity which was sitting in joint conference with the Disciples Commission on Christian Unity. The argument was prepared at the invitation of the Episcopalian Commission and is now published in book form at their request.

But it is not less impressive as a statement of the author's convictions than of his tolerance. In fact it is an illustration of how much weight one's convictions actually gain when expressed humbly. The author has drawn the thing as he sees it, plainly, but in lines softened by the feeling that others are not only entitled to their point of view but may indeed possess a truth which he has overlooked.

This tolerant attitude appears in his studied purpose to avoid pressing a specific argument to a dogmatic conclusion. Instead of that he says the argument creates a strong "presumption," and then he confirms this presumption by other arguments which he holds presumptively each by itself but which, taken together, give body and foundation to his conviction. This temper of open-mindedness in the author creates, too, in the reader a favorable presumption that the author's position is right, and that is more than half winning his battle at the start.

In the chapter on infant baptism the remissness of baptist bodies toward little children is frankly acknowledged. "Some rite analogous to Christening would seem to be a very desirable thing for Christianity," says the author. But he urges his objection to "extending the sacrament of baptism to infants" on the ground that to do so is "an essential contradiction of the character of the ordinance."

The two strongest chapters in the book, in our judgment, are the first, on "The Christ Life," and the sixth, on "Objections." In the sixth chapter Mr. Kershner weighs fairly but decisively three or four of the most common objections to the practice of immersion. With no show of dialectic he easily turns the edge of every one of them. Here for example is the way he meets the objection that immersion is sometimes physically impossible and that there should therefore be some convenient substitute:

"Assuredly a repentance which is genuine and sincere, and a real and unfeigned bowing of the spirit to the commands of our Lord, from a moral point of view, carries with it quite as much significance as any sort of substitution for the external act of baptism. In other words the man who, spiritually, is prepared for baptism and desires it, but for physical reasons cannot receive it externally has, from the moral viewpoint, as effectually received it as though the external rite had been administered, especially in a substitute form." "To change the entire character of the ordinance, however, in order to enable all to yield a formal obedience to it, . . . comes dangerously near the substitution of external rites and ceremonies for moral worth and values."

To the objection that immersion is unfit for cold countries Mr. Kershner points out that the general use of affusion began in warm countries—Italy, Spain and France—long before it was discontinued in England. Russia, the coldest country in Europe, always practiced immersion and does so at the present time.

So much for the replies to objections. In the opening chapter on "The Christ Life" the author sets himself squarely on the side of ethical Christianity as contrasted with legalism. The Christian character is fundamental, he affirms, and whatever place may be allowed to rites and forms is conditioned upon their being helps to the great ends of personal goodness and the kingdom of God.

"The ultimate test of a Christian remains, therefore, the Pauline test, the presence of the Spirit of Christ; and the presence of the Spirit is determined ultimately in the Pauline way, by its fruits, the triple trinity of the fifth chapter of Galatians."

Church rites and forms take a very subsidiary place in Paul's writings, says the author, and adds that what is true of Paul is

*CHRISTIAN BAPTISM, by Frederick D. Kershner, President Texas Christian University. Published by Commission on Christian Union of the Disciples of Christ. Pp. 116. Price 50 cents. Orders will be filled by New Christian Century Company, Chicago.

even more true of the Gospels themselves. The Christ life is the goal of the Christian religion, "the life which realizes most nearly the ideals of Christ, the life which strives to embody him as he embodied the Father in all he did while he was upon the earth."

This out and out ethical conception of religion is a reassuring note to sound at the very opening of an argument on baptism! Whether President Kershner's subsequent chapters hold consistently with his emphatic disavowal of legalism will, so far as this review is concerned, be left to the reader to judge. His emphasis upon character is not, however, mere ethical individualism. "Men need," says the author, "nay must have the Church in order to develop the Christ life." The Church is a means to an end. "It does not lessen the value of the Church to give it its proper place. On the contrary, it may do great harm to assign it a place foreign to its true function."

Baptism comes in with the Church. "The Church with its ordinances, its regular appointments for worship, its significant and impressive symbolism, affords the only possible means for the preservation and extension of vital Christianity." What the author—infelicitously, we think—calls "formal religiou" has therefore "a place in the divine economy, even though that place can never become a substitute for the life of service and love."

These are all good words and are backed by sound psychology and the common experience of mankind. Mr. Kershner is opening here a door which will admit him and his readers into a rational and scriptural conception of baptism if they but keep their bearings. But, as we view him, the author does not keep his bearings. Once inside the door the bearings determined in his approach to the Church are upset by the sense of familiarity, and the author falls into talking of baptism in the fashion to which he has previously been accustomed.

Most people have had the experience of being "turned around" in a certain city and entering it again and again with the resolution to make its houses and streets stand true with the rest of the world, only to find to their chagrin that the power of habit and association invariably overcame them and the false bearings were reinstated against their better knowledge.

Something like this, we beg to suggest, happened to President Kershner in writing this fine tempered brochure. He starts in with the determination to treat of baptism as the "initiatory rite" of the Church but falls into the traditional immersionist error of treating it as a physical act. To be sure he speaks at times of immersion as the "form" of baptism; he even refers to it as the "original mode of baptism," adopting thus the nomenclature of pedobaptists which Alexander Campbell strongly, and from his point of view, logically, repudiated. But Mr. Kershner does not seem to be aware of the implications of this distinction between baptism and the particular physical act by which it is administered. This pedobaptist nomenclature creeps into his speech surreptitiously, while the conscious purpose of his argument is to prove that immersion itself is baptism.

Illustrating directly this confusion of terms note the author's use of the familiar linguistic argument. The excellent quotation which we made last week from a very recent paragraph written by President Kershner in the Christian Standard is in such direct contradiction of certain statements in his book that we venture to place them here side by side.

IN THE CHRISTIAN STANDARD.

"It may be well to note here that the charge so frequently brought against the translations of the Bible, both in the days of King James and of Victoria, that theological bias interfered to prevent the rendering of *baptizo* as 'immerse,' is a very mistaken and fallacious one. *Baptize* means 'immerse,' it is true, but it also means a great deal more. It is altogether easy to immerse people without baptizing them. Every time a diver plunges under he is immersed, but he is not baptized. Baptism means immersion as a physical action, but as a religious rite it carries a far deeper significance. Had the translators not faced this difficulty I have no doubt but that they would have substituted the word 'immersion' for 'baptism.' The situation being as it is, however, they were fully justified in translating the word as they did. To render the New Testament *baptizo* into English as 'immerse,' with the implication that the last-named word is a complete equivalent, is a very decided error."

Thus we are happy to find in President Kershner's later words a sufficient corrective for his own "very decided error." Had he, when he wrote the book, plainly discerned the point he now makes in the newspaper he would have devoted himself in his address before the Episcopalians to two questions: What is this "great deal more" that baptism is? And, what is the relation of the physical act to this "great deal more"? The answer to these questions would have been a rich contribution to the subject, rewarding to both Episcopalians and Disciples.

And the pity of it is that Mr. Kershner's own definition of baptism as the Church's initiatory rite, if he had clung to it from the

time he entered the door of his argument until he came out, would have saved him. An initiatory rite is not a physical act. No rite, at least among civilized men, is a physical act. Neither is a particular physical act the essence or core of a rite, no matter how deeply embedded in custom or in law it may be. In rites that effect some change of status, like inauguration, or marriage, or ordination, or baptism, the particular physical act involved is the means of carrying out the meaning of the rite. The meaning of baptism is initiation into the Church, and President Kershner's unaware references to immersion as its "form" or "mode" of administration make much the most illuminating portion of his argument.

That our criticism is well taken is evident from the fact that Mr. Kershner gladly concedes that the unimmersed Episcopalians to whom he was addressing his argument are not without baptism. They are members of the Church of Christ—of both the invisible and the visible Church of Christ, an unscriptural and misleading distinction which the author allows to creep into his text at one point. They became members of the Church of Christ by submitting to the initiatory rite, that is, baptism. They were buried with their Lord by initiation into his Church. They arose as members of his Body to walk the new life. No doubt to Mr. Kershner's mind they were *irregularly* initiated, but he heartily concedes that their initiation was not *invalid*.

But if these unimmersed persons may be said to have been baptized, even though irregularly, our author's opportunity before a Christian Union Commission lay in the direction of defining the element common both to immersion-baptism and affusion-baptism; and upon that basis making his plea for *regularity* in the mode of administering the rite.

It is in no other than the same gracious spirit of Mr. Kershner's book that we make these comments upon it. We would have greatly preferred to offer only words of praise. We earnestly desire that the little volume may be read widely. It marks, not only in its temper but in many of its ideas, a new approach to the baptism question from the immersionist side. It may fairly be called a work of pronounced progressive, even liberal, tendency. It is one of those many harbingers of a new day among the Disciples of Christ.

"A New Danger"

An editorial in a recent issue of the Youth's Companion calls the attention of parents to a new danger threatening their homes in the lowered standards of many of the periodicals of today. The editorial says in part: "Not long ago there was a time when parents could leave any American periodical upon the sitting-room table without misgiving. That time has passed. The periodicals that you do not need to examine with some care before you put them where your girls may see them are now few. Under one specious pretext or another those who control them are printing stories and articles that are far from paying that deference to modesty and decency upon which our literature used justly to pride itself. This is a matter for very great regret. Periodicals intended for general reading seek to enter the home—on the plea always that they bring wholesome recreation if not more solid benefits. Thus they rest under a peculiar obligation to be careful what they print. That obligation they are now disregarding to the injury of our youth."

This is a timely warning, and one which parents should heed. Parents may well guard with more care the tasks and habits of their children in the choice of books and periodicals, and why should they not teach the young people to love and read their own church papers?

An Adequate Return on the Investment

Our churches cost more than they did. They ought to cost more. A Puritan church was comparatively economical to operate. There was no expense for fuel, for the meeting-house was unheated. If there was any fire, people brought it in their own foot-stoves. There was no expense for church music. There was little expenditure for repairs, and the whole scale of life made small salaries and small expenses reasonable. We demand more in our church life. We demand a comfortable house and comfortable seats. We want carpets on our floors and cushions in the pews, and all these things have to be paid for, and ought to be paid for, and we pay for them more or less willingly. Ministers require higher salaries. It costs them more to live and to rear and educate their families. It costs just as much to keep tiles upon the roof of a large church as it would if it were an opera house. It costs as much to heat it and to insure it as to heat and insure a music hall. It costs as much to keep a church organ in repair as it would if the same organ were in a theater.

Our Puritan fathers were right in their declaration that God can be worshiped acceptably in a barn. So He can by people who themselves are living in barn-like homes, but God cannot be worshiped acceptably by a congregation whose members live in comfortable and beautiful homes, and who provide a

poor and cheap place for the worship of God. A modern church, if it has paid music at all, ought to have music as good as that to which the people accustom themselves in the secular concerts which they attend. It ought to provide a house of worship as dignified and as beautiful as any of the other public buildings of the town. Its decorations and its comforts, which should never be lavish, which should always be simple and dignified, should nevertheless find their standard of beauty and expense in their relation to the better homes in the community. A church should represent a high ideal of beauty and make its constant appeal to sacrifice.

Our churches do not cost too much. They do not make too heavy demands upon their members. The buildings are not too beautiful. The music is not too good. The sermons are not too eloquent. None of these things cost more than we ought gladly to provide and do provide for them. But the vital question is, whether we are getting out an adequate return on our investment.

Better preaching we may have; better music we certainly do have; more physical comfort is ours. But it belongs to each member of the church to secure for himself, and to see that he helps give to others, a spiritual return proportionate to the larger investment.

Is Mexican Revolution Due to Romanism?

Since the downfall of the Diaz administration, Mexico has been rent more or less continuously by anarchy, civil war, and brigandage. We have always been in the habit of looking upon Mexico as different from the republics of Central and South America, for under the benevolent dictatorship of Porfirio Diaz the nation was held in restraint, and while it was a republic only in name, yet order and happiness, as a rule, were maintained among the people in the provinces as well as in the capital city. If the future means only a kaleidoscopic succession of military dictatorships, it is but a question of time when the United States will be compelled to intervene for the protection of her own interests and those of other nations as well. The present social and political situation is an indictment of the Roman Catholic Church, or at least of that portion of it which has been supreme in that country since the days of Cortes and Hernando, and which until 1857 was the only religion tolerated. In few countries has any religion had such an opportunity as Roman Catholicism in Mexico. Until the days of the republic it owned one-third of the soil, with convents and churches innumerable. But the people as a whole have been left in the crassest ignorance and superstition. Economic oppression has been almost universal. There is not the slightest evidence that this church has ever lifted a finger to protect or to uplift the ignorant Indians and mestizos who have been its protégés for generations, and who are still often in worse than Egyptian bondage. We are not among those who are never able to see any good in the Roman Church, but it is equally impossible for us to be blind to the fact that in those countries where it has had the fullest opportunity for self-expression, Romanism seems not only to have been bankrupt in moral and social and religious uplift, but even to have been an active agency, in the very opposite direction, as the corrupt national church in Mexico well illustrates.

The Day of Judgment

We have been entirely correct in our interpretation of the principle under-lying the words of Jesus, "Inasmuch as ye have done it unto one of these my brethren, even these least, ye have done it unto me." But we have been sadly wrong in our application. We have assumed that it meant principally that we ought to be good to tramps. This is a mere fraction of its meaning. The principle is easier to apply at a distance, but it is more important that it be applied close at hand.

If you pass your neighbor, who is trying hard to save his business from wreck, and is bearing his burden alone, and you do not say a "Good morning" that makes him feel the warmth of your companionship in his struggle, you place yourself for that day on the left hand of Jesus. If you shout angrily at the telephone girl, or address her in tone or language other than a gentleman should use to a lady sitting across the table from him, you have doomed yourself, for that hour, to outer darkness. If your office boy needed a reproof, but you gave him a berating such as you would not have thought of giving him had he been as tall and as strong as you, you belong, for that day, among the goats. If you scolded at breakfast because the coffee was bad, and if your wife's breakfast was spoiled by your bad temper, then one of the Lord's children was hungry, and you took away not only the food but the appetite. If you have kept the end seat in church, and compelled people to climb over your knees, and you sat there resenting the fact that they rubbed the blacking off your boots or trod on your corns, your sufferings were only a part of that weeping and gnashing of teeth which the Lord promised to people who do such things. If you played a practical joke upon a sensitive man, and left him, trying to smile, but with his soul bleeding from a cruel wound behind the armor of that smile, you departed from Christ into the great gulf

where live the inconsiderate and the wanton. If you have so lived, for a single day, that any living man, knowing you to be a Christian, thinks less of religion on your account, provided always that you have given him just cause for his feeling, you have arrayed yourself with those who wound and imprison and starve the Christ. If you have acted in an unbrotherly manner toward any child of God, in your own home or elsewhere, you have instituted a day of judgment, and have pleaded guilty to inflicting humiliation and wrong upon your Saviour.

But if you have acted kindly, gently, and in unselfish love, then you have uttered a creed. You have confessed that the Christ spirit is the spirit in which men ought to live. You have confessed your faith. And you have only to keep on loving and doing good, and in the great day of the Lord you shall not find yourself among those who neglected or misunderstood, but with those who already have the joy of their Lord.

Undermining War?

The Illinois state miners' convention went on record last week as favoring a general strike whenever war is declared either by or against the United States. This organization represents 82,000 miners in the state of Illinois. The resolution provides that the International Mine Workers' convention be asked to concur in this action so that in case of war being declared between any nations a universal strike of coal miners shall be called. This action—which to many will seem radical and under some circumstances almost within the bounds of treason, but which apart from its particular application as a general principle has much to commend it—is in line with what European workingmen have done in recent years, and is one of the beneficent results wrought by socialism. In the past, war has too often been a matter of determination by a comparatively small group of men. The next hundred years are bound to see a great change in this respect. The diplomats and financiers will no longer be able alone to unleash the dogs of war. The people who do the fighting will have to be reckoned with. The chancelleries of Europe have in the past made too many human shambles. They will not do so much longer. The peasants crushed under the armaments of peace are beginning to see the economic and social folly of war. This new attitude is in large measure due to the growth of socialism. If a new era of universal peace is about to dawn upon the world, it will be due in no small measure to the rapidly spreading consciousness among the toilers of all nations of their common interests and responsibilities.

The Benedictine Bible.

The Holy Father at Rome is letting a fine chance to demonstrate his infallibility go by the board. The Order of Benedictines is now engaged, according to Harper's Weekly, on a complete revision of the Latin Scriptures of St. Jerome, which is the basis of the famous Douay Version. The Benedictines, who have yet five or six years before them to finish the work, are attempting to reproduce the exact version of Jerome, the Dalmatian. Benedictine scholars are ransacking every important library in the world, making technical comparisons of the different versions, thus deciding which reading must be the work of Saint Jerome. The Latin Bible now in use by the Roman Church was published in 1593 by Clement VIII after a commission had labored on it for forty years. According to Harper's, the method of the Benedictine scholars is something like this: When an ancient manuscript is found, it is compared with the Clementine Bible, and the annotated sheets of the field scholars are then sent to Benedictine headquarters at Rome. It is this method of work that is delaying the completion of the new Catholic Bible. Come to think of it, much valuable time might be saved if the infallible pope would just sit down in the quiet of his "prison cell" at the Vatican, and infallibly produce an infallible Bible just like St. Jerome did in the fourth century. What a fine opportunity he is letting slip from his grasp. Surely a Bible comes under "faith and morals" upon which his pronouncements when ex cathedra are taken by the faithful as absolutely inerrant. If the pope tried, he might by sheer inspiration produce a much better Bible than St. Jerome did. What is the use of comparing ancient manuscript with ancient manuscript to get at Jerome's version, which is the official version of the church, when by a piece of papal hocus-pocus he might produce a version himself that will be infallible for all time. The Clementine Commission of 1593 thought they had produced such a version, but a Commission is not a pope, and there you are!

The Livingstone Centenary

The one hundredth anniversary of the birth of David Livingstone occurs March 19, 1913. There will be celebrations all over the world. No attempt is to be made to confine these celebrations to a single day. They are to occur in different countries on different dates, during the next few months. The World in Chicago, to open May 3, will be, in its way, the most important American celebration of the hundredth anniversary of the birth of the great missionary.



The Famous Sacred Bridge at Nikko, Japan.

DR. WILLETT'S MISSION TOUR

The Religions of Japan

Japan is a land of shrines and gods. The symbols of religion of some sort are as common as in Italy. Nearly every hill has a shrine. Multitudes of torii, or gateways to temples and other places of worship, can be seen. In every town worthy of the name there will be one or more sanctuaries. And in most houses of the native kind there are shelves for offerings of rice or flowers, and for the burning of candles.

There are three religions which have a place of importance in the life of Japan—Shinto, Buddhism and Christianity. This order puts them in the successive steps of their appearance in the land, and their relative strength. Then there is the ethical system of Confucius, the Chinese sage, which is revered by a large proportion of the Japanese, but could hardly be called a religion.

The Old Native Religion.

Shinto—the "Way of the Gods"—is the old, native religion of Japan. It is made up of animism, nature worship and the worship of ancestors. It has a multitude of gods, and myths to account for their origin and cultus. Its shrines are the resort of the people of all classes and beliefs, for it has something of the old Greek love of nature, and it is not much concerned with religious rites. It is the state religion, in so far as there can be said to be such a thing, and of late has had fresh proofs of imperial favor in the decree that all the youth of the land, especially the school children, must be taken periodically to the important temples of the Shinto faith, there to do homage.

Buddhism came into Japan from China, and further back, from India, its home. It supplied what Shinto lacked, a more vital sense of religion as a fact of experience, and the necessity of having some religious sanctions in the great crisis of death. Every Japanese child was taken, under the old regime, to some Shinto temple to be registered, or enrolled as a member of the community. But at death it is the Buddhist priests who have charge of the service. Shinto is a sort of national belief by which to live, and Buddhism is a ritual in accordance with which to be buried.

Virtues of Buddhism.

Yet Buddhism is not without its religious activities, many of which are excellent. It maintains schools, gives some attention to the welfare of its people, and makes some serious effort to minister to the religious life of the community. Its priesthood is very numerous, in contrast with the Shinto. At one time, in the earlier days of the Christian propaganda, the priesthood was very corrupt, but of late there has been a considerable reform

in this regard. Whether this reform is genuine and vital, or merely imitative, is a question among the missionaries. But the fact seems clear.

The presence of Christianity in Japan is increasingly evident to men of all beliefs. As yet it has only a small place in the national life. This has been a distinct disappointment to the missionary leaders. Ten or fifteen years ago the rapidly changing conditions inspired some of the missionaries with the hope that Christianity would speedily become the national religion. But the first wave of Western enthusiasm passed. A reaction came, in which missionary work became very difficult. The prophecies that in ten years Japan would be a Christian nation were seen to have been premature.

Another Turn of the Tide.

Today the tide has turned again, and Christian agencies are at work with increasing promise of success. Last year representatives of the three faiths—Shinto, Buddhism and Christianity—were invited by a representative of the government to meet in the interest of a larger place for religion in the national life. This act seems to involve the clear recognition of Christianity among the religious forces of the empire.

But to a large extent Japan is a nation without any religion. All the people recognize the propriety of taking their children to the Shinto temple soon after birth. Equally do they think it wise and proper to have a Buddhist priest attend to the offices of burial. But beyond these merely formal rites, religion seems to have little or no place in their lives. Outside the worship of ancestors and of the emperor, especially after he is dead, there is little religious sentiment to be found.

Negative Literature from the West.

And at the same time a large amount of negative and destructive literature is finding its way from the West into Japan. Works of an agnostic and sceptical character, not only in reference to Christianity but to all religion, are finding ready reception among the younger men of the country, some of whom have been to America and Europe, and have become interested in the speculations which they have readily accepted and have not always understood.

Such a moment is an opportunity for Christianity, if it possesses the wisdom and courage to take advantage of it. There is no force either in Shinto or Buddhism to meet the new occasions in Japan. Confucian ethics have only a theoretical value in the lives of the people. Christianity, not as a Western creed, but as a world-faith, has the secret of Japan's moral and spiritual



Japanese Women Painting—Japan Scene.

ual awakening. The nation needs leaders. It has only a few, and they are not men of the highest type. The traditions of feudalism linger in the private lives and conduct of most of those who are counsellors of the young mikado.

Only the Best Men Can Help.

If Christianity can furnish to Japan men of the highest ability, culture and character, both in the missionaries which it sends, and must send for some time to come, and in the young men it trains from the Japanese themselves, then there is promise of impressing the life of this eager and plastic nation with the ideals which are helping everywhere else to make a world-culture and a world-civilization. It is easy to see that only the best, either of foreign race or Japanese, can have influence in a land so well informed regarding the currents of thought in the West, and so sensitive as to the type of teachers at whose feet it is asked to sit. Christianity needs to give to Japan the very finest kind of leadership of which it can make contribution. And only such will the intelligent and proud Japanese be likely to honor with attention.

In a critical moment like the present, when the life of this



Japanese Torii and Temple.

young and ambitious nation is still malleable, it is a great thing to have part in shaping its ideals, so that they shall not exhaust themselves upon the smaller ambitions of war, commerce and pleasure, but shall take rather the curve of great and statesman-like principles, and shall include some adequate measure of humility, service and universal brotherhood.

How Rudram Paid the Debt

An Incident of the Sepoy Mutiny

By Harriette Gunn Roberson

The sun beat hotly upon the mission compound; the coolies toiling in the tea-gardens suffered from its intensity; Rudram at work on the lawn felt its heat and though he paused occasionally to rest his eyes upon the majestic Himalayas stretching away in the distance like a bit of silvery ribbon he found there no comfort.

His heart was heavy and well it might be, since his beloved mistress, the mem-sahib, lay ill in the bungalow; that afternoon he had crept quietly near several times and heard the weak, wailing cry of the new babe, and when he had inquired about the mother the ayah Aitie had sadly shaken her head as she replied:

"She is very sick, so sick that she may die."

His master, the sahib, had been called down the river to see another missionary who was seriously ill and had not returned. For one week they had watched; two weeks, three weeks and yet no word; then came the new baby and still no tidings.

Rudram was also uneasy about their safety and well he might be, since all India had been swept by a wave of unrest, and discontent with English rule was everywhere. To all the native postmasters had been sent mysterious bundles containing a dozen circular cakes made of flour and water, and called by the Hindus *chipates*. Each recipient had in turn made twelve more and sent these to some one else, thus had gone forth the signal for an uprising, and slaughter of all Europeans.

It had been hoped that Assam, being a northeastern province, would escape, and to prevent the insurrection extending there, Major Holoroyd had seized the ex-rajah and taken him to Calcutta, but his efforts had only delayed the outbreak.

At this moment the reverie of Rudram was interrupted by Jimmie boy, who, escaping from the ayah, ran to him crying:

"Jimmie so lonesome. Now nobody plays with Jimmie-boy."

Ceasing from his work Rudram patted the golden ringlets upon the moist little head saying: "I must finish the task the sahib bade me do, but when through I will come and play with you."

And taking the chubby hand in his, he led the unwilling child back to the house, parting with the words, "I will soon return."

But Jimmie-boy of the usual sunny smile answered sulkily: "Jimmie lonesome. Jimmie wants something to do. Jimmie tired being a good boy."

Walking down the garden path Rudram thought he heard a door softly close, but turning and seeing no one, decided that he must have been mistaken. The work was not completed until sunset; then going to the bungalow he asked for Jimmie. The surprised look upon the face of the ayah prepared him for her reply: "Why, he ran to play with you three hours ago."

Rudram, remembering the sound of a softly closed door, shuddered—he knew not why. Turning quickly he searched the compound, but found no Jimmie; he crept along the streets, but still no Jimmie. Fear with iron hand gripped his heart. What if Jimmie, desirous to kill a tiger with his bow and arrow, had gone to the jungle as he had boasted of doing yesterday.

Terrified he made his way to the jungle which surrounded the village like a dense wall. Reaching its outskirts he began to call "Jimmie, Jimmie," but the gentle breeze swaying the leaves of the peepul and sesu trees brought no response. Then he paused, thinking he caught a low murmur of voices, and venturing farther in the dim shadows he saw gathered the head Sepoys of the garrison and heard Sudra, the leader, say:

"At twelve o'clock tonight throughout all Assam, the foreign devils are to die. Here in our village of Nowong are only a mem-sahib and her two babas. We will first kill the woman and children, then ransack and burn the bungalow. Everything is ready."

Rudram waited to hear no more. The mem-sahib must be saved—but how; and, Oh, God! where was Jimmie-boy? Stealthily he circled the place where the meeting was being held, calling in a whisper "Jimmie, Jimmie" but still no response. Glancing up at the star-lit sky he saw the evening was growing old and realized

that but a few hours remained before his beloved mem-sahib was to die.

He knew the search must be abandoned, but where was Jimmie, Jimmie of the tender heart and winsome ways. Then recalling that the sahib had said: "The dear Lord is always near; you need never fear to ask him for help," he knelt down in the jungle path and prayed:

"Oh, God of the white man: Please help me to find Jimmie-boy, and save my beloved mem-sahib. Amen."

Rising again he hurriedly followed the tiny trail as it wound through the tangled undergrowth to the village. The end was nearly reached when he caught sight of a dark object lying beside the path. Something bade him stop, and bending down he saw by the aid of the dim light—Jimmie-boy sound asleep with the tears yet upon his cheeks. Being awakened, Jimmie, still clutching his bow and arrow, began to sob:

"Jimmie sorry he runned away, but he was so lonesome and Jimmie-baba wanted to—kill—a tiger" quavered the voice as the wee lad again fell asleep.

Hastening as fast as possible with Jimmie-boy in his arms Rudram made straight for the bungalow with but one thought in his mind—he must save the mem-sahib and her two babas, but how? The mission boat was gone for his master had taken it on his trip. If he should ask to borrow one of the natives they might grow suspicious and perhaps thwart his scheme of rescue. Nevertheless he decided to go down to the river bank and see if a boat could be found.

Arriving there he saw a number and quickly choosing the best one, unfastened it and rowed to the point where the compound sloped to the river. Going to the bungalow he took provisions and bedding to make the boat habitable, and now came the hardest task of all—breaking the news to his mistress.

Entering the sick room he found the ayah sorrowfully watching beside the mem-sahib; both glanced up surprised by his entrance.

"Do not be frightened," he said, "though the Sepoys have planned to kill us at midnight I have provided a way of escape. It lacks but an hour of the appointed time. Come, get your wraps at once and follow me."

"I have feared this for a long time, but I know we can trust you, Rudram. Get my clothes and the manuscript of Doctor Bronson's partly finished Assamese dictionary. Aitie, wrap up the babas well. We must start at once."

The ayah dressed her quickly, secured the precious manuscript and with Rudram on one side and Aitie upon the other, they half led and half carried her down the steep bank to the waiting boat, while Jimmie, leading his dog, Trusty, followed.

Rudram had prayed that at the time of their departure the heavens might be clouded to better conceal their movements and as they crept to the boat a great cloud overshadowed the sky. After the mem-sahib had been made comfortable he rushed back to the house and barricaded the doors and windows, thus hoping to delay the entrance of the Sepoys and the discovery of their flight. When this was done he returned to the boat, cut it loose from its moorings and they were adrift on the river.

Where should they go? Sudra had said that throughout all Assam foreigners were to be killed. The most feasible place seemed to be Gauhati, a hundred miles down the river. Here the Sepoys had English officers and there were some European residents.

All night the little boat, urged on by the steady strokes of Rudram, sped down the river. At dawn after a consultation it was decided best to pull into a bayou and hide there until darkness again veiled the land.

All day the mem-sahib tossed upon her bed, the ayah tried to soothe the cries of the babe, Jimmie played near, while Rudram sat with a rifle across his knee because that part of the jungle was infested with tigers. Indeed, once during the morning the little dog, Trusty, trudging at Jimmie's heels had bristled up and growled and then, whining piteously, ran cowering to the feet of Rudram. Glancing around Rudram had seen two fiery eye-balls glaring at him from the tangled thicket of the jungle and knew a tiger was near.

At twilight they again set forth, and all night in spite of blistered hands and aching muscles, Rudram rowed swiftly and steadily. As the sun commenced to rise they decided to hide in another bayou. Fastening the boat Rudram started to reconnoiter. Feeling a strange premonition of danger he returned to his mistress and advised journeying onward despite the daylight. Exposure and privation had begun to tell upon the nerves of this brave woman and drawing her little ones close to her she cried:

"I am afraid to go on to Gauhati. What if all the foreigners have been slain and we should fall into the hands of the cruel Sepoys. Oh, Rudram let us stay here."

"It is not safe to stay," he replied. "We must go forward." But whenever he attempted to start it so increased her fever, that Aitie advised delay.

Each moment Rudram grew more uneasy for he feared the noises around them. At last he knew these fears were to be realized as the trees at a short distance commenced to snap and crack and

they saw not far away a mad elephant, which is to be dreaded as much as a tiger, descending the sandy banks of the river.

It paused, then catching sight of the small craft plunged into the water and began to swim straight for the boat. Aitie and Rudram seizing the mem-sahib and the two babas gained the shelter of a banyan tree just as the infuriated beast reached the boat and with many stamps of its huge feet demolished the frail bamboo craft. The fugitives concealed in the shadow of the tree waited breathlessly to see what would happen next; but the fury of the mad elephant seemed appeased and not discovering them it swam across the stream and disappeared in the jungle on the opposite shore.

"What shall we do now?" sobbed the mem-sahib. Aitie and Jimmie echoed her question as they looked helplessly at Rudram while the babe continued to cry piteously.

Poor Rudram, what could he do though he felt responsible for their safety? When the sahib was obliged to leave he had clasped his hand warmly saying, "I trust my wife and boy to you. I know you will be faithful even unto death."

And he had made answer, "I can never repay the debt I owe you, sahib. I will be faithful even at the cost of my life."

Gathering up driftwood Rudram built a fire to protect them from wild beasts and making the mem-sahib comfortable sat down to consider what had best be done. Suddenly an idea flashed through his mind; running swiftly to the place where the boat had been tied to the bank, he found the stout rope still dangling in the water. Securing this he looked around and saw several old logs and large branches of trees which had been broken off by the mad elephant.

Dragging these to the shore, he bound them tightly together with the rope; when the rope was all used he searched for heavy jungle grasses, and making thongs of these built a raft and insisted that they trust their lives to this rather than meet certain death from the wild animals in the jungle. Besides, the mad elephant might return.

Tenderly carrying the protesting mem-sahib to the raft they set forth. Soon the waters of the Brahmaputra rippled softly around them as Rudram, with an oar improvised from a branch of a tree, paddled steadily. He knew the mem-sahib would die if assistance were not soon obtained. The pain from his lacerated hands was intense but when about to give up what seemed a hopeless effort, a look at his mistress spurred him onward and recalled the memory of their first meeting.

He was again a lad back in his home among the hills when one of the villagers returning from a trip to the plains told of meeting a white man who taught there was but one God, and a beautiful place called heaven. Rudram greatly feared the many evil spirits his tribe worshiped and resolved to journey down to the plains, seek the white man and learn if this report were true.

So he started on the journey of a hundred miles, at night sleeping in trees because of wild animals; while nuts, roots and berries were his only food. The rocks cut his bare feet and before the goal was reached, he was compelled to crawl upon his hands and knees. Finally nearing the mission compound, he had seen a white woman sitting upon the veranda in the cool of the evening; crawling toward her he asked if she knew of a "beautiful place called heaven."

She had helped him into the bungalow, bathed his bruised feet and given him food and shelter. Returning, he became a member of the family, attended the mission school, and learned the way to the "beautiful heaven." Though but a poor hill-boy he had longed to repay the great debt of gratitude he owed his benefactors.

The long wearisome hours of the night slowly wore away and the distance lessened until there only remained one bend in the river before they could see Gauhati, and ascertain whether the English flag was still flying over the fort. Anxiously they awaited the dawn, knowing that all was lost if the Sepoys were in power. Slowly the stars of the early morning faded, a rosy flush began to glow in the eastern sky, and there were but a few more minutes of suspense before their fate should be known. When lo, upon the first breeze of morning came the soft silvery notes of an English bugle telling them that danger was past for the Sepoys were still held in check.

Although nearly exhausted Rudram rowed straight for the ghat or landing place. An officer on watch saw the queer looking craft with waving white handkerchiefs and hastened down to the shore to meet them. Upon learning the name of the sick woman he said:

"Your husband is here with us. He returned several weeks ago from a trip down the river but was seized with an attack of jungle fever; so we have kept from him all news of the uprising."

Soon the husband and wife were reunited and as the sahib heard the tale of Rudram's bravery and devotion and saw his bleeding hands, tears filled his eyes as he exclaimed:

"My boy, you have nobly kept the promise you made to care for my dear ones."

"Oh, sahib," replied Rudram, "I would gladly have laid down my life to save them from death."

Our Flight From Mexico

By Alden B. Case

There is in Mexico a little city called San Buenaventura, of four thousand population, situated in a beautiful valley fifty miles from the nearest railroad station. Our house is a mile from the plaza of the town and on the opposite bank of the river.

The house is a very large adobe building, erected about seventy-five years ago, but in an excellent state of preservation. From its size and originally well-finished appearance, it is known far and wide as "La Casa Grande."

During the revolution of Madero, strict observance was given to the orders of this leader not to molest foreigners, and our house, with the stars and stripes waving above its front entrance, was a refuge to many frightened Mexican families from the town, who came to us with their own bedding and provisions, begging that they might camp within our walls. Also when the rebels began to take wheat from our neighbors, after the harvest in June, some came asking that they might store their crop in my granary. This, of course, I permitted and for several months I had some \$1,000 worth of such property in my keeping.

Largely for the purpose of greater safety, in times of Apache raids, the house had been constructed without windows. Light was admitted through the immense and solidly built doors. On our purchase of the place, however, a number of modern windows had been put in.

During the nearly two years of our revolutionary experience we had never any fear of the Mexicans in our locality. Whether federal or rebel sympathizers, all were alike friendly. But we knew that there was danger of bandits—coming from other parts.

After the defeat of Orozco last summer, his army numbering ten thousand men, broken up into bands of two hundred to five hundred, retreated hastily to our mountainous section of Chihuahua. These men were sore and ill-tempered from defeat, wearied from marching and in desperate need of provisions. Reports of robberies along the highways and at nearby ranches became more and more frequent.

One afternoon in August a boy belonging to a good friend of ours in town came hurrying on his pony to our door. "My papa says to tell you that a lot of men are on their way to sack your house. They will be here this afternoon or evening. Papa says for you to hide your valuable papers, your money and everything else that you can!"

I thanked the boy for this kindness in bringing the information and we immediately set about putting our house in order. The secreting of things in what seemed to us good places was quite exciting. However, the visitors did not appear. They indeed arrived in town—then under the control of the insurgents, but Mexican friends informed them that we were not Mormons, as they had understood, and dissuaded them from their purpose. Two weeks later a similar warning was sent me that a night attack was to be made on a number of houses in town, and that ours was to be included, so again we had the excitement of preparing for bandits, who a second time happily disappointed us.

Between 12:00 and 1:00 o'clock on the morning of November 8, I was awakened by a light tapping at our kitchen door. Supposing that some one of our Mexican servants—in their apartments about 100 feet away—might be ill, I arose, went to the door and asked who was there. The answer came softly, "Soy yo. It is I." Not recognizing the voice, I repeated my question, which brought the same reply, now in a tone sufficiently clear to assure me that a stranger was outside. "Open the door," he said.

"But I cannot open the door until you tell me your name and what you want."

The man now stepped to the adjoining window and said, "Come to the window, I want to talk a little with you."

"I can talk quite well where I am," said I. "Tell me your name and why you are here."

"Give me five hundred dollars, or I will kill you!" came the low, but decidedly menacing reply. Then another voice was heard, "Open the door, or we will throw in a bomb!"

Seeing clearly that we were in for trouble, I returned to the bedroom and proceeded to put on some necessary articles of apparel. My wife did not seem to be awake—there was no light.

I now returned to the other room and found that the robbers were at a window on the other side, and by the clear star-light I could distinguish three rifle barrels pointing in the direction where I was supposed to be advancing. Taking a position hugging the wall, I endeavored to reason with the men—"I have almost no money at all in the house, nothing like the amount you have spoken of." But they were becoming impatient by the delay, and I offered to get a light.

Going again to the bedroom, I lighted a lamp, and saw that my wife was now awake.

"What is the matter?" she asked.

Speaking quietly, I said, "There are robbers in the house."

"How do you know they are robbers?"

I did not need to reply, for at that instant four ruffians burst into the room and covered me with their guns. This surprise and the menacing attitude of the men at my wife's bedside angered me, and in my excitement I unconsciously addressed them in English, "Get out of here instantly."

Although I was unarmed and in no way able to enforce my command, the men at once obeyed me, and I accompanied them to the room from which they had come.

The chief now ordered me to open the door at which they had at first wished to enter. I did so, and one man was stationed there to guard against assistance which might come to us from outside. Another man was placed at the foot of the bed to see that my wife did not attempt to give the alarm to our friends, or to find arms and attempt to use them. I was now inclined to agree with our callers that it would be prudent for me to find what little money we had and deliver it to them. Leading the way to the sitting-room I unlocked a drawer of my desk and drew out two bills, one of \$5 and the other of \$20. Pulling out my pocket-book, which contained \$2 or \$3 in change, I placed all at their disposal saying, "This is all the money I have." They clearly did not believe me, and refused to touch the insignificant amount; upon which I returned the bills to the drawer and the change to my pocket. I opened another drawer, which they inspected and found no cash.

The ruffian now deliberately took aim at me and pulled the trigger, once, twice, three times, but the gun did not speak, nor did I, for there was nothing to be added to the information which I had already given him. Knowing that I believed their performance only an attempt to frighten me into finding what they asked, the bandit now shouted, "But I will kill you if you do not get it at once."

"Then you will have to kill me," I replied, "for I have told you the truth, I have no more money."

So quickly as to take me completely by surprise came a terrific blow in my chest, with the butt of the gun. I should have fallen had I not caught for support at the door, near by. The pain and insult so excited me that I instinctively looked about for something with which to strike back, but soon recovered my composure. "Shall I do it again," the coward shouted, and raised his rifle menacingly. I knew that he was capable of repeating the act, and again endeavored to convince him that I was not deceiving in the matter of the money.

"Open that upper drawer," he commanded, pointing to one which had not been examined. This I willingly did, for I knew that it contained nothing which he would care for. I took out the drawer and showed him its contents. "These are old sermons, see?"

I do not know that he had been aware that I was a minister, but from that moment there was a change in their attitude. The sermons, old and dry as they were, seemed never so effective as now.

"Sir, you will please to hand out again those bills and that change from your pocket."

This I did with a feeling of no little relief. Grasping the money, he said to me, "I understand you have arms."

"I have nothing that you want," I replied, "but come and see."

We returned to the bedroom, where I found a little 22 caliber rifle, used for rabbit hunting. This I handed him. He examined it a moment and returned it to me.

"Where are your pistols?" he asked, inspecting my hip.

"I have none," I answered, "I never carry one."

During all this time my poor wife had been observing, as best she could from her bed, the proceedings. She was more troubled than I, for she feared that at any moment my life might be taken, or if not, that they would carry me away to hold for ransom, as had already been done in the case of many men of our vicinity. As I reappeared in the room with the robbers, she feared that they were now about to take me and began to cry, saying, "Alden, do not leave me." At this the chief, raising his hand to her, said—not unkindly—"Lady do not cry." He then called his men together and took leave of us, saying as they departed, "Tell the major (the federal commander in town) to look for us at San Lorenzo."

We learned the next morning that these men were part of a larger band which had passed in the night.

For some weeks previous to this experience, conditions had become so serious that Mrs. Case and I had decided it would be prudent for us to go to the states, as had gone already nearly all Americans of our region. Our preparations were now quietly hastened and on Dec. 1 we arrived in El Paso under the protection of the stars and stripes.

MODERN WOMANHOOD

Conducted by Mrs. Ida Withers Harrison.

Mrs. Harrison will be glad to receive communications from any of her readers offering suggestions concerning woman's welfare, criticisms of articles or inquiries concerning any matters relevant to her department. She should be addressed directly at 530 Elm Tree Lane, Lexington, Ky.

The Vote Versus the Veil

Mrs. Israel Zangwill, in a recent address, drew a striking equal rights moral from the Balkan War. The Turks outnumbered their adversaries. Why have the Turks been defeated all along the line? Mrs. Zangwill says:

"The explanation is simple. Every Turkish soldier is a single unit. For in Turkey the old-fashioned method of calculation still holds good. Man and wife are one—or, as it is Turkey, we must say, man and two or three wives are one. In the Balkan States man and wife may not yet be two, as they would be in a fully civilized country, but at least they are one and a considerable fraction. Thus, on a division, each married man—each much-married man—in the Turkish army counts only as one. But each married man in the Balkan army counts more or less as two. A Balkan State is in itself a dual alliance. Turkey has not been fighting against four allies but against eight."

"That this is not a fantastical explanation is shown by the actual part played by the Balkan women in this war. In their native towns and villages the women are doing most of the work that is usually performed by men. They are keeping things going while the men are at the front. Every soldier knows the importance of the base in war. The real base of the Balkan armies is formed by the Balkan women at home. Again, the Balkan women are actually employed in carrying provisions and ammunition for the forces. Among the Servians, women form the only Army Service Corps. Women are doing the cooking, the sewing, the washing for the soldiers; women are nursing the wounded; women are dying in the fighting line. And practically all this extra strength and service is on one side only, the side of the allies. What wonder that the Turks have been defeated!"

"And so I feel that this war is not, as it has been called, a triumph of Christianity over Mohammedanism. It is rather a triumph of the Christian position of women over the Mohammedan position of woman. It is not a war of the Cross against the Crescent, but of the Vote against the Veil, or rather the forces that make for the vote against the forces that have fixed the veil. It is the victory of the freewomen, or the semi-freewomen of the Balkan States over Turkey's harem slaves."

Mrs. Zangwill tells how she was once on board a steamer that touched at a Moroccan port, and saw a gorgeous Mohammedan magnate come on board, accompanied by a huge packing case. She wondered what sort of baggage or goods he had in it. Later she found it contained his two wives! After drawing a comparison with pungent pen between the Turk and those white men who still want to seclude women behind a veil of disfranchisement, Mrs. Zangwill said in conclusion:

"It is this rending of the veil that we suffragists are busied at today. The work is accompanied by noise and violence. There is a lamentable sound of tearing and shattering. That is unavoidable. But gradually out of the dust and passion a new woman is arising. The 'feme covert' is throwing aside her veil; she is coming out into the light of day. And the Turk is being driven back, back into the old Asiatic world, back into

the past ages, where he belongs. He is an outworn type. He must be scrapped in the upward development of humanity. Yes, the Turk has got to go, bag and baggage. For his baggage contains not mere goods or merchandise; it contains a crushed and degraded womanhood."

Every married couple ought to be a dual alliance; and it is self-evident that the alliance can do more when both parties to it are strong than when one is a weakling.

All great redemptions are akin; and the deliverance of the lands over which Turkish rule has been a nightmare for centuries should be a source of cheer to all the friends of equal rights, and especially to the friends of equal rights for women. For it has been the women upon whom that shadow rested darkest and heaviest.

All Lands Will Be Represented

Delegates from Every Civilized Part of Globe Will Meet in Budapest Conference.

On June 15, 1913, the Seventh Conference of the International Woman Suffrage Alliance will convene in Budapest, Hungary, continuing five days thereafter.

The affiliated National Woman Suffrage Associations of the following twenty-three countries will each be entitled to twelve delegates: Austria, Australia, Belgium, Bohemia, Bulgaria, Canada, Denmark, Finland, France, Germany, Great Britain, Hungary, Iceland, Italy, Netherlands, Norway, Portugal, Russia, Servia, South Africa, Sweden, Switzerland and the United States. Applications for affiliation with the Alliance will be received from National Suffrage Associations in Poland, Roumania, Galicia and China.

All countries where women now vote, including American States, will be invited to send official delegates to the Congress. Many National Associations, of various countries, in sympathy with the woman suffrage movement, will be represented by fraternal delegates to the Congress. Many National Associations, of various countries, in sympathy with the woman suffrage movement, will be represented by fraternal delegates.

Especially invited delegates are expected from Egypt, India, Burmah, China, Japan and the Philippines. For the first time in the woman movement, it is expected that Hindu, Buddhist, Confucian, Mohammedan, Jewish and Christian women will sit together in a Congress, uniting their voices in a common plea for the liberation of their sex from those artificial discriminations which every political and religious system has directed against them.

The rapid strides taken by the woman suffrage movement within the past few years have placed it in the lead of the great reforms of the world. So rapidly has the theory of woman suffrage been transformed into established fact that at each of the previous six International Conferences there have been victories to celebrate. The gain of four American States since the last Congress, and as significant triumphs of the cause in several European countries, will furnish subject for further rejoicing at Budapest.

Verily, Justice has listened to the plea of women, and is touching the intelligence of the world with understanding! The Congress at Budapest, linking together the chain of organizations which now encircle the

earth, will be a milestone in the progress of the woman movement, pointing to the certain emancipation of the women of the entire world.

Carrie Chapman Catt, U. S. A., president. Millicent Garrett Fawcett, Great Britain, first vice-president.

Annie Furuhjelm, Finland, second vice-president.

Martina Kramers, The Netherlands, secretary.

Anna Lindemann, Germany, secretary.

Signe Bergman, Sweden, secretary.

Adela Stanton Coit, Great Britain, treasurer.

Moonset and Sunrise

BY WILLIAM WATSON.

The forts of midnight fall at last;
The ancient, baleful powers
Yield up, with countenance aghast,
Their dragon-guarded towers.
Henceforth, their might as dust being trod,
Tis easier to believe in God.

Where were the great ones of the earth,
Kaiser and Czar and King?
Small thanks to them, for this glad birth
Whereat the daystars sing!
The little lands, with hearts of flame,
Have put the mighty thrones to shame.

Three lustrums have in turmoil sped
Since Greece, unfriended, hurled
Her javelin at the python's head,
Before a languid world,
While the great Kings, in far-off tones,
Mumbled upon their frozen thrones.

She dared too much, or dared too soon,
And broke in disarray,
Where, underneath his crescent moon,
The coiled Corruption lay.
Heartened anew, the scaly thing
Returned unto his ravening.

Pity for others had he none;
In storms of blood and fire
He slew the daughter with the son,
The mother with the sire;
And oft, where Earth had felt his tread,
The quick were envious of the dead.
But since his fierceness and his strength,
His faded pomps august,
His courage and his guile, at length
Sink into night and dust,
For him, too, let Compassion plead,
Ev'n as for all of Adam's seed.

For now the hour of dreams is past;
The gibbering ghosts depart;
And Man is unashamed at last
To have a human heart.
And lo, the doors of dawn ajar,
And in the East again a Star!

Loveless and cold was Europe's sin,
Loveless the path she chose,
And self-upbraidings deep within
She strangled as they rose;
But that dark trespass of our own
Forbids that we should cast a stone.

Enough, if hands that heretofore
Labored to bar His road,
Delay henceforward nevermore
The charioteers of God,
Who halt and slumber, but anon,
With burning wheels, drive thundering on.

Church Life

Dr. Haley's Foresight Recalled.

In a memorial resolution passed by the Board of Trustees of the Bible College of Missouri upon the recent death of T. P. Haley, of Kansas City, one of that institution's trustees, it is recalled that Dr. Haley and J. H. Garrison had been for ten years on a committee appointed by ten successive annual conventions of the Disciples in Missouri with instructions to found a university when they could find \$250,000 with which to endow it! Failing in this they asked their brethren of the state to endow the Bible College at the seat of the state university, giving its students thus all the advantages of the millions which the commonwealth had lavished upon buildings, equipment and faculty. Dr. Haley had been, through the ten years of his committee service, an ardent advocate of the Bible college idea, but patiently waited until the impracticability of the church university idea should be made manifest. "In T. P. Haley," says the resolution, "the Bible College of Missouri has lost a tried and true friend, one of dignified mold and noble bearing, one in whom was the spirit, insight, and capacity of a statesman."

Affectionate Pastoral Relation Severed.

"Never a citizen, whether minister, other professional man or plain civilian left Danville more honored or more genuinely mourned in his departure," are the words with which a local newspaper commences a long appreciation of William E. Adams and his four years' service at First Church, Danville, Ill. Mr. Adams left last week for Seattle, Wash., where he assumes the pastorate of Queen Ann Church. He leaves his church in the midst of an evangelistic meeting led by F. B. Thomas, in which there have been already over fifty accessions. Mr. Thomas will remain with the church through the summer as stated supply. During Mr. Adams' pastorate 266 persons were received into the church, 116 of whom were by profession of faith, "but they move so rapidly here," says the retiring pastor, "that the loss is about equal to the gain." The missionary offerings have been doubled within the period and the congregation expects soon to become a "living link" in the Foreign Society. And what more discriminating word of appreciation could a minister wish than this paragraph of a "resolution" passed by the board of elders: "He has been a faithful pastor, keeping careful track of every family in the church. His family has been a credit to him and helpful in the work. His business plans are sane, his missionary spirit intense, his preaching highly instructive and moving, his teaching unusually spiritual, his knowledge of our plea accurate, his loyalty to Christ absolute."

Lauds Slain President.

A sermon prelude by Perry J. Rice in First Church, El Paso, Tex., on the murder of Madero brought the preacher many messages of commendation not alone from those who heard it but from citizens who read it in the paper next morning. Mr. Rice believes that Huerta and Blanquet played the part of Judas and Benedict Arnold to their president, and that they were tools of the old military dictatorship that kept the Mexican people in a state of poverty and peonage. As for Madero his humanitarian sympathies made it impossible for him to be a dashing and daring warrior. He could not be an implacable enemy even against those who fought him. He believed in his fellow men too profoundly to think that they could not be persuaded to a right and just course of action, and so he pleaded with them and offered them every consideration rather than wage war against them. His lack of political experience made it impossible for him to deal with the difficult and delicate questions which confronted him immediately upon his accession to office.

"But he was, nevertheless, a strong man. He dared when no other man dared to hurl

himself against the old regime that everybody knows needed to be overthrown. For nearly two years he has stood like a true patriot and a brave man for the principles of freedom and democracy for which he fought. Repeatedly he said 'I am not afraid to die, but I refuse to resign.' He knew full well the nature of the forces which were seeking to overthrow him and demanding his resignation. History is sure to record the fact that during all this time he stood unflinchingly for constitutional government, for the freedom of the people, for the rights of the masses of enslaved and ignorant Mexicans."

Mr. Rice offered the Christian Church as a place of meeting for a proposed mass meeting of El Paso citizens called to express indignation at the murder of Madero.

Pastor Coming to Believe in the Church!

"We are on something of a high tide in Central Church this year and seemingly getting somewhere," modestly writes Allan R. Philpott, Indianapolis pastor, and specifies two facts: that many accessions are being received to the church membership and that the spirit of the congregation is strongly inclined toward practical Christian work. This church formally opened their reconstructed and redecorated church edifice Sunday, February 2. It was a great day, with large audiences and a Sunday-school of 725. The addition of an extension, 20x65 feet, to the Sunday-school wing, the making of the whole two story with large basement fitted up for use, gives double the capacity they had before and provides for a Sunday-school of one thousand. Arrangements have been made for an up-to-date graded school with all departments separated. A superintendent's office has been provided. A new cement tile-lined baptistry has been put in the auditorium at an expense of over \$400. The pastor's study has been refurnished, with roll-topped desk, chairs and Globe-Wernike book cases added. A fine steam heating plant has been installed. The cost of the whole is between fifteen and twenty thousand dollars. Many ministers and Sunday-school men have visited the church and pronounced it one of the most attractive and best arranged to be found anywhere. No wonder the genial pastor writes that he is "almost coming to believe in the church as a useful institution for meeting the many problems incident to a growing democracy!"

Michigan Sunday Schools Benefitted.

Twenty-nine Sunday-schools sent seventy-two representatives to the School of Methods held in Ionia, Mich., Feb. 17 to 21. The school was conducted by Robert M. Hopkins under the auspices of the Sunday-school department of the American Christian Missionary Society. Thirty-eight persons fulfilled the requirements for graduation and received international certificates. One student who realized beforehand what value the course would be to him, walked fifty miles over winter roads to secure the week's instruction. Members of the faculty were V. Hays Miller, Sault Ste. Marie, state superintendent and dean of the school; Garry L. Cook, of Indiana; Marion Stevenson, of St. Louis; Prof. G. P. Coler, of Ann Arbor; Robert M. Hopkins and Miss Hazel A. Lewis, of the American Society. Garry L. Cook discussed organization and religious pedagogy. His ready handling of these themes revealed the secret of his success as state secretary for Indiana. Marion Stevenson lectured daily on the books of the Pentateuch, sketching the background of each book and setting forth the outstanding thought. He addressed himself also to various phases of the grading task. Professor Coler was present during two days to lecture on the New Testament and the home. Robert M. Hopkins helped to bring the school to its climax by his lectures and conferences. The last night he roused the students by an address on "The New Crusade," that of our evangelism. He asked Michigan Disciples to bring 2,500

souls into the church in five years through their Sunday-schools. Miss Mabel Lewis visited Kalamazoo after the school had adjourned. Royal L. Handley, the pastor there, writes thus of her visit: "She brought to us a tremendous lift for this year. As in her Ionia lectures, she was enthusiastic, intelligent and practical. She set the lights for our further progress. She showed us how to help ourselves to better things. She cleared the way and thrust us forth along the path of efficient Sunday-school effort. Her visit will mean help in our graded work during all the year."

Church and State United.

It was something courageous—some one said "nervy"—in these days of Roman Catholic dominance in Illinois politics, for First Church, Springfield, Ill., to plan a reception to the state officers and legislators to be held in the parlors of the new church edifice, but that is what they did, and Gov. Dunne, Lieut. Gov. O'Hara and a goodly number of senators and representatives accepted their invitations. The evening was divided into two parts, one devoted to an organ recital and the other to social fellowship. The superb organ of First Church is being used for the delight of the community in many ways beside the services of worship. On being shown through the church house Gov. Dunne remarked to the pastor, F. W. Burnham, that if he could find a congregation that would build him a house so fine as this, and with such an organ too, he would like to be a minister himself.

Two Practical Church Measures.

Central Church, Des Moines, Iowa, Finis Idleman, pastor, is conducting a church attendance campaign in an endeavor to "fix the habit" of going to church. The special effort includes the seven Sundays preceding Easter. Each member of the church is furnished with a card in the form of a ballot on which he may check himself up for the four stated services of the week. This card is to be kept by each individual member as a souvenir of the campaign. This church on a recent Sunday authorized the official board to apportion the membership for church current expenses on the basis of 2 per cent of the entire income of each member. The principle of giving one-tenth to the Lord was recognized, but the 2 per cent plan for the local church leaves to the individual the distribution of the remaining 8 per cent to other causes of benevolence and missions as he may elect. It is argued that the plan adopted will provide a definite and substantial basis of financial operation. It is fair and just to all. The rich bear their equal proportion with the poor and all have the same honor before the church. If one loses his position and the salary stops, his giving necessarily stops with it, and this will relieve many a burdened life which feels the obligation of a continuous pledge when the income has been shut off.

A Challenge from the Niagara Frontier.

George B. Evans, pastor Central Church, North Tonawanda, N. Y., has been doing some figuring which sets the churches of the Niagara frontier in a most creditable light. He selected the six "living link" churches of that region and found the following facts:

Richmond Avenue Church of Buffalo, R. H. Miller, pastor, with a membership of 458, contributed to missions and to benevolences a total of \$1,671.69; Jefferson Street Church of Buffalo, B. S. Ferrall, pastor, with a roll of 790, contributed \$1,155.18; Forest Avenue Church of Buffalo, A. E. Sebastian, pastor, with a roll of 295, gave \$849.01; Payne Avenue Church of North Tonawanda, V. W. Blair, pastor, with 361 members, contributed \$902.55; Central Church of the same city of which Mr. Evans is pastor, with a roll of 300, gave \$811.46; Niagara Falls Church, W. C. Brewitt, pastor, with 390 members, contributed \$1,123.44.

These six churches, with a total membership of 2,603 are credited in the 1913 Year Book with a total contribution to benevolent and missionary enterprises of \$6,513.33, or an average per member of two dollars and a half. Out of thirteen churches in Greater Buffalo six are "living links." Their closest rival is Kansas City, the metropolis of the

banner Disciple state; with twenty-seven churches it has five "living links," if Independence and Liberty are included. Then come cities that have three "living links:" Cincinnati with twenty-four churches, Chicago with twenty-one churches, Cleveland with fourteen churches and Louisville with eleven churches. The larger cities that have two "living links" each are Pittsburgh, with twenty-six churches, St. Louis with eighteen churches, Indianapolis with seventeen churches, Des Moines with twelve churches and Baltimore with eight churches.

Why should there be so many more "living link" churches on the Niagara frontier than elsewhere? asks Mr. Evans. Disciples are not stronger nor richer there, but quite the contrary. He does not answer the question but believes there is a moral challenge in it to the churches of the rest of the nation.

Another Building Achievement in Chicago.

Englewood Church, Chicago, dedicated its new Sunday-school annex and gymnasium last Sunday. The total cost of the improvements was \$20,000. Ten thousand dollars remained to be raised before the dedicatory exercise. George L. Snively was in charge of the money raising and before the benediction was pronounced \$12,000 had been pledged by the congregation. A visitor present at the service could not but be impressed with the large proportion of young men in the congregation. Englewood church is one of the great churches of Chicago. In the more than twelve years of Pastor C. G. Kindred's ministry there he has built a wonderful superstructure upon the substantial foundation laid by his predecessors of whom N. S. Haynes was the most notable. Beside the church auditorium the plant now consists of the new Sunday-school apartments, a large banquet hall, a well equipped gymnasium and a large dwelling adjoining the church which is used as a parish house. A fellowship service was held in the afternoon attended by neighborhood pastors and Disciple pastors from various parts of the city. In the evening Mr. Snively preached on "The Immortality of the Soul."

Dr. Medbury at the Sunday Evening Club.

"Chicago'll get him yet, if Des Moines doesn't watch out," is the way an old-time parishioner of Charles S. Medbury's, now residing in Chicago, spoke on his way out of Orchestra Hall last Sunday night. Dr. Medbury had just finished preaching the gospel—the last three words are selected carefully—to a great audience that packed the hall in which the Theodore Thomas Orchestra plays twice every week. It was the regular service of the Sunday Evening Club held every Sunday evening, in the heart of Chicago "for Christian inspiration and fellowship."

Mr. Clifford W. Barnes, the founder of it, has enlisted the city's leading business men in its support. No expense is spared to provide the best. Its music is the finest heard in Chicago. A new speaker occupies the platform each week. Men like Henry van Dyke, W. J. Bryan, Russell H. Conwell, Herbert L. Willett, are typical of the speakers selected by Mr. Barnes. Often hundreds are turned away after the great building has been filled. This overflow was prevented last Sunday night only by the bitter cold. But every seat was taken. And every auditor listened eagerly to the clarion challenge of Christ to men of today. Christ is able to meet modern conditions, said Dr. Medbury. There is nothing essentially new in modern civilization. The Master faced it all when he "flung his disciples against the civilization of the long ago." The sophistication of Greece, the materialism of Corinth, the sense of power of Rome, the acceptance of sensuality everywhere as a matter of course, all justified St. John in locating the very seat of Satan at one of the contemporaneous cities to whose local church he wrote. Dr. Medbury pleaded for strong men, successful men, to recognize the infinite greatness of the task to which Christ called, the task of building the souls of men into the temple of the living God. The sermon was profoundly religious, wonderfully search-

ing, and produced in all who heard it a sense of moral chastening. No better message has been spoken on that platform. When a representative of The Christian Century spoke to Mr. Barnes afterward saying, "We Disciples appreciate your having our men here occasionally," he replied, "Well, I mean to have Dr. Medbury back again." There are many Disciples in Chicago who believe that Dr. Medbury ought to live in this great city, and if these visits, so frequent of late, continue, it need not surprise any one if on one of them the Des Moines pastor is kept here for good.

The Board of Ministerial relief intends to adopt a sort of "living link" plan by providing a way for an individual contributor to pension some particular veteran minister or minister's widow, but without disclosing the name of the pensioner to anyone save the donor or allowing the pensioner himself to know from whom his payments come. According to the varying circumstances of the veterans, pensions will range from \$100 to \$300. An individual providing any sum above \$100 may therefore be assigned the support of some specific person or persons and thus given the satisfaction of doing a definite work. But the Board does not have a name for this new relationship. Obviously "living link" is not appropriate. The first person proposing the term that is finally chosen by the Board, will be given a "token of appreciation that will be cherished as an heirloom."

Consolidation of the Congregational and Christian churches of Toppenish, Wash., un-

der one pastor and one set of officers, though maintaining distinct bodies of membership, has been effected at a meeting of the two congregations, J. A. Lingefelter of North Yakima, who has been acting as pastor for the Christian church, has been given a call by the joint congregations. The Congregational pastor has accepted a call elsewhere, having encouraged the union idea. Under the plan that has been adopted the title to the church and church property will be left with the Disciples Church, the building fund of the Congregational church will be turned into the joint treasury and a mortgage taken on the building.

Historic First Church, Warren, O., is facing the prospect of a new home of worship. Twelve stirring reasons are given in rapid fire on the front page of the parish paper, one of which is: "Because we have altered, changed, enlarged, improved, ennobled and beautified our private homes, again and again,

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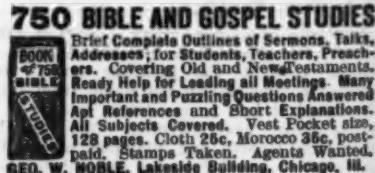
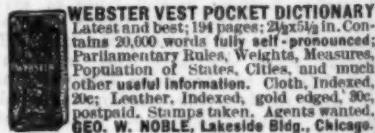
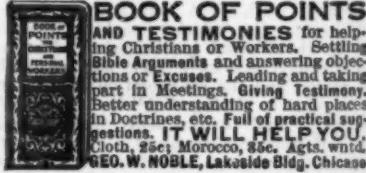
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in the last thirty years, but the Lord's house where we worship remains as it was in the days of our fathers." E. A. Hibbler, pastor for but a few months, has already wakened this substantial old congregation to its present great opportunities for serving the community.

"Day by Day with Jesus," a book for Holy Week, advertised in another column, deserves to be called special attention to at this season. Ministers who are preparing for Easter services, and for meetings in the week intervening between Palm Sunday and Easter will find this a very valuable book. It is really an Easter encyclopedia, and will be worth its price to any minister or Bible student every year that it is used. Doctor Barton's eminent place in the Congregational denomination and his equally eminent place in the minds of Christian Century readers to whom his messages often come, give this book an especial interest.

Robert Graham Frank, pastor at Liberty, Mo., was recently offered the position of Chancellor of Phillips University at Enid, Okla., but declined the offer. Mr. Frank frankly told his Liberty people that he felt he "had no aptitude for such work." His friends who know his versatility do not accept this, but they are glad he will remain in the pastorate. Mr. Frank is now holding an evangelistic meeting at Paris, Mo., where Frank W. Allen is pastor.

The total receipts for the work of Euclid Avenue Church, Cleveland, Ohio, last year, were over \$18,000, of which amount \$4,175 was given for missions and benevolences. This church received eighty-eight accessions during the year, twenty-five on confession of faith, and now has a resident membership of 744 and an average Sunday-school attendance of 365. J. H. Goldner's ministry grows richer and more substantial there each year.

The Chicago Union of the C. W. B. M. meets this week, Thursday, at Englewood Church, at 10:30 a. m. Dr. Jennie Crozier of India speaks in the afternoon on "The Call of the East" and Dr. F. E. Lumley of the College of Missions, Indianapolis, also speaks. In the evening Doctor Lumley will speak again. A chicken pie dinner is served at 6:30.

Homer E. Sala, recently doing field work for the American Missionary Society has organized a Sunday-school evangelistic company consisting besides himself of Mrs. Sala, William Leigh and Miss Elizabeth Bailey, to hold meetings in which evangelism and Sunday-school efficiency will be combined. Mr. Sala will leave shortly for a tour in the Orient, taking up his new work after Sept. 1.

J. H. Craig was given a reception by a churchful of his people on the occasion of his completion of nine years of pastoral service at Logansport, Ind., and his departure for Troy, N. Y., where he has assumed the pastorate of River Street Church. A fine purse was presented to him and Mrs. Craig.

Maryville, Mo., church which now supports Dr. C. C. Drummond at Harda, India, is making plans through its Woman's Society to connect with the mission field by yet another "living link." Claude J. Miller is pastor at Maryville.

The tenderest sympathy of a multitude of friends will be extended to Prof. and Mrs. R. E. Hieronymus of Eureka, Ill., in the death of their twelve year old daughter, Grace, which occurred February 12.

Edgar DeWitt Jones, of Bloomington, preached at Hoopeston, Ill., on a recent Thursday evening on "The Inner Circle." The sermon was preceded by a basket dinner at the church.

J. J. Ferry, of Decatur, Mich., and James A. Brown, of Hartford, Mich., held a fine missionary rally at Kalamazoo last week, so reports R. L. Handley, the pastor.

In a two weeks' meeting at Columbiaville, Mich., S. O. Landis organized a church of more than fifty members and raised funds for the erection of a church house.

Mason City, Ill., church observed its golden anniversary last week with a week of special services. C. H. Hands is the pastor. A new house of worship to cost \$10,000 is in process of construction.

A new church edifice costing \$14,000 was dedicated at Madison, Mo., February 16. A. N. Lindsay of Clinton, Mo., led in the raising of \$4,700 to complete the payment for the building.

First Church, Louisville, and Dr. E. L. Powell, its pastor, are uniting with Warren Memorial Presbyterian Church in a union revival meeting. The pastors will divide the preaching.

EVANGELISTIC MEETINGS.

Zionsville, Ind.; Aubrey Moore, the pastor, preaching; 131; closed.

Brooklyn, N. Y., Humboldt Street, E. E. Cowperthwaite, pastor; Harold E. Monser, evangelist; beginning.

Waldron, Mich., W. T. Hacker, the pastor, preaching; ten; closed.

Paris, Ill., South Paris, H. H. Peters preaching; ten days; ten; closed.

Paulding, Ohio; G. B. Townsend, evangelist; thirty-eight; closed.

Gibson City, Ill., L. O. Lehman, pastor; S. H. Zendt, pastor Second Bloomington, Ill., evangelist; nine; closed.

Columbus, Ohio, South Side, R. F. Stricker, pastor; C. N. Williams, evangelist, and C. E. McVay, singer; 177 following W. A. Sunday's revival.

Chardon, Ohio, H. H. Elwinger, pastor; James H. Dodd, evangelist; seventy-five; closed.

Corona, Calif., J. D. Houston, pastor; Bruce Brown, pastor at Fullerton, Calif., evangelist; twenty-three; closed.

Clinton, Ill., J. F. Rosborough, the pastor, preaching; continuing.

Normal, Ill., E. A. Gilliland, the pastor, preaching; continuing.

Detroit, Mich., Central, C. J. Tanner, pastor; J. E. Pounds, pastor Hirman, Ohio, preaching, assisted by Mrs. Pounds; two weeks; closing.

RESIGNATIONS.

E. C. Nicholson, Portage La Prairie, Manitoba.

Charles Adams, Sidney, Ill.

ADDITIONS TO THE CHURCHES.

Brooklyn, N. Y., Flatbush; nine during January.

Logansport, Ind., J. H. Craig, pastor; ten on the closing Sunday of Mr. Craig's pastorate.

CALLS.

Jesse A. Alexander, Germantown, Ky., to Falmouth, Ky. Accepts.

George P. Taubman, Kansas City, Mo., to Tulsa, Okla. Accepts.

Geo. W. Sweeney, Edinburg, Ind., to Ladoga, Ind. Accepts.

Hugh McClellan, McKinney, Tex., to Richmond, Mo. Accepts.

F. T. Ray, Council Grove, Iowa, to Eldon, Mo. Accepts.

Foreign Missions

The hospital at Luchowfu, China, Dr. James Butchart in charge is in need of four small detached cottages, two for husband and wife and two for tubercular patients, one for men and one for women. They will cost about \$300 each and will be of great assistance in the work. This splendid hospital was built in 1902.

Last week a friend in Indiana sent the Foreign Society \$1,000 on the Annuity Plan.

Doctor Drummond writes that the new hospital at Harda, India, will be completed by the end of March. This is good news.

Dr. G. E. Miller, the splendid missionary of the Foreign Society at Mungeli, India, starts on his return trip home for his regular furlough from Calcutta April 3. He will spend seven to ten days in London. He says he is anxious to get home though he has had a pleasant and profitable year and has enjoyed good health.

Reports continue to come from Africa to the office of the Foreign Society announcing large numbers of baptisms and an increase

in the contributions from the native churches.

The Foreign Society has sent out about 10,000 volumes of missionary books since the beginning of the current missionary year, October 1.

The Livingstone Centenary is arousing the greatest interest in the churches and Sunday schools. About 3,000 schools will unveil the portrait of David Livingstone and give a brief program on his life Sunday, March 16. A large number of pastors are planning to preach a Livingstone sermon on that date. The Personal Life of David Livingstone by Blaikie is being placed in many homes. The Endeavor Societies and groups of young people by the scores are taking courses in Africa and Livingstone Mission Study. This is the greatest united missionary educational campaign ever planned.

The printing press at Jubbulpore, India, is being rapidly rebuilt. It was recently burned in an unfortunate fire. This is a very important plant and does a great work in printing Christian literature for Hindi speaking people. STEPHEN J. COREY, Sec.

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